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VOLUME XLI. CHICAGO, AUGUST 25, 1898. NUMBER 26.

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Dante's Spirals.

Daily we mount them all, from Pit to Dome!
The Tuscan's mingling choirs, nor Raphael's,
Nor all the inmates of all heavens and hells
In artist halls of Florence or of Rome
Surpass the hordes that make each soul their home.
The clank of chains, the chime of silvery bells—
Shame, Passion, Song,—in turn each sinks and swells,

And you, ye circle where I most part fare,
Dim Middle Region—Pnrgatorial fog—
By equal fears and hopefulness opprest!
At times I fain would wing through clearer air,
Yet joyful move I, mindless of each clog,
On to the sphere which Love shall deem the best.

JAMES H. WEST.

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.
Chicago.

HEADQUARTERS OF THE

Liberal Congress of Religion,

During the Fifth Session held in connection with the

Trans-Mississippi Exposition at Omaha,

October 18-23, 1898,

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NULLIFICATION AND SECESSION

IN THE UNITED STATES

A History of the Six Attempts during the First Century of the Republic.

By EDWARD PAYSON POWELL.

Published by G. P. PUTNAM'S SONS, NEW YORK, Price $2.00.

The *New York Sun* devotes to its review a whole page.

The *Virginia Historical Magazine* says: "The book is replete with information and interest."

JUDGE GEDDES of Michigan says: "The clear, terse, and vigorous style in which it is written is most admirable, and will give it not only popularity, but permanent value. It is as fascinating as a novel."

JUDGE BALDWIN of Indiana, writes a long review in which he says: "Mr. Powell has made a distinct and valuable contribution to our history. The book is full of profound and suggestive thoughts, and no one can rise from its perusal any more than from that other book, 'Our Heredity from God,' without new ideas and increased respect for its author's ability and industry."

EX-GOVERNOR HOYT, chairman of the committee of one hundred on the National University, writes: "The volume should be read by all Americans. The time has come when the whole broad question of difference between North and South should be justly dealt with, and you have bravely and handsomely led the way."

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LYON G. TYLER, president of William and Mary College, writes: "I am much gratified at the great amount of judicial investigation, so different from the old partisan spirit."

The *Outlook* says: "Nullification and Secession in the United States is a book to be read."

The *Globe-Democral* of St. Louis, says: "There is neither partisanship nor sectionalism in the book. Mr. Powell states that his purpose is to write as an American, and not as a Northerner of the six attempts at nullification and secession in the United States. He has succeeded in this endeavor. Mr. Powell has made a valuable contribution to history."

PROF. JANES of Cambridge, Mass., writes: "I could not lay it down until I had finished it."

JAMES SCHOULER, president of the American Historical Association, writes: "I am impressed by your vigorous treatment and fertile suggestiveness. I welcome you to this field of authorship."

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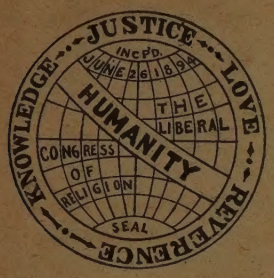
THE NEW UNITY

VOLUME XLI. THURSDAY, AUGUST 25, 1898. NUMBER 26.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of nonsectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Take then the thought that wisdom fades,
That knowledge dies of newer truth,
That only duty simply done
Walks always with the step of youth.

S. WEIR MITCHELL.

The Kentucky distillers, so says *The Union Signal*, are planning to donate fifty thousand bottles of whiskey to the American soldiers in Cuba as soon as the occupation of the island is accomplished. Alas for him whose foes are of his own household. If it is for this that our soldiers fought and died, the island had better remain in the toils of the less cruel tyranny.

Dr. Washington Gladden, who by the way the *London Inquirer* falsely locates in Boston, has been preaching in London on "Friendship Between England and America." Our exchange contains the following sane sentiment, accredited to Dr. Gladden: "The people of America do not wish to combine friendship with England with enmity towards any other nation. Spain they wish to deprive of some of her power of oppression but they bear no enmity to the Spanish people and hope that the result of this war will be not only freedom for Cuba but an enlargement of the liberties of Spain."

Either the regimental sergeant major, the colonel of the regiment, the commanding general, the sergeant general of the army, the secretary of war or the national congress, according to W. T. Ells in the *Independent*, have the power to abolish the army canteen within their respective jurisdictions, and still it remains, though the same authority testifies that "considerations of hygiene, morality, military discipline and Christianity all demand its abolition." Why does it not go? Does it not mean that there is a foe more obstinate than the Spaniards and it may be that there are subjects to graver tyranny than that the Cubans were submitted to? What is it preserves the canteen for its fell work?

A teacher who is called upon to teach geometry and literature in the public high school, testifies that she teaches geometry as a rest, though her interest and taste are with literature, so much more absorbing and consequently exhausting is the task of adequately teaching literature. This reverses the popular estimate, but it is psychologically true. Poetry is serious work and the poet exercises the highest faculties in his art. He is philosopher, artist, reporter and interpreter, and to appreciate and understand him requires a concentration of attention and an application of one's powers which but few are able to arouse or exercise. Poetry is not the idle vocation of idleness and it does not carry its message to the indolent minds in school or out of it.

"The Appetite Cure" is the title of an article in the *Cosmopolitan* for August, by Mark Twain, in which there is a playful reversion to an old fashioned remedy much distrusted in these days. The prescription is summed up as follows: "Put yourself on a single meal a day, now—dinner—for a few days, till you secure a good, sound, regular, trustworthy appetite, then take to your one and a half permanently, and don't listen to the family any more. When you have any ordinary ailment, particularly of a feverish sort, eat nothing at all during twenty-four hours. That will cure it. It will cure the stubbornest cold in the head, too. No cold in the head can survive twenty-four hours' unmodified starvation."

According to the *Independent* a Congregationalist pastor of Oakland, California, has declined a call to the Madison Avenue Presbyterian Church of Ney York City, the cause of the declination being given, the apparent difficulty of carrying on a free church, which we take to mean a church on a nonrental pew basis. The difficulties are doubtless great. Further failures doubtless await this principle but there are some things worth working for even though they are hard and some failures are more honorable than other successes. There is a

place for a church for wealthy people, run by wealthy people, managed according to the standards of wealth, but this necessarily implies that there must be another kind,—the church of the poor, managed for the poor. What is to become of the religion that is for neither rich nor poor but for the hungry hearts of men and women, and what is to become of the brotherhood which the preachers in both these churches claim to be the core of the gospel preached by the Nazarene?

"Manhood in the pulpit" is the topic of our contributor, George W. Buckley of Battle Creek, Mich., to a symposium in the current number of the *Arena* on "The Churches and Social Questions." Mr. Buckley urges that manhood in the pulpit demands more thorough study of sociological problems, a speech concerning the same which truckles not to individuals or classes. He says:

"When doubtful, if he say what he is afraid to say seldom shall the future prove him wrong; he shall not bring the message of a church treasurer, he shall not play the part of a dancing puppet to a constituency or any fraction of a constituency, but he shall be the leader and prophet of his people and will uphold the spiritual selfhood of men."

In the face of so much in our civilization which is cruel and disheartening one may be pardoned for growing weary of a certain dulcet strain of optimism about our wonderful progress in liberty and well-being. Behold our railroads, manufactories, inventions, national wealth, etc., etc.! Down with the Jeremiahs and Carlyles! Down with the prophets of evil who make life so unæsthetic and uncomfortable! Ah, be it remembered, there is a pessimism divine and an optimism devilish. And of the latter quite too much is in the pulpit and elsewhere, graceless for its want both of sympathy and manhood. Jesus was not at all times content with uttering sweet beatitudes that few, indeed, would dispute. "Woe unto you!" formed some part of his preaching. Woe unto you who "lade men with burdens grievous to be borne"! Love-angers and "heroic angers" in season may be as righteous as "sweet reasonableness" and sweet patience.

We earnestly ask the serious attention of our readers to the communication published in another column entitled "To All Interested in the Boys in Blue." The writer is associated with the work of the Y. M. C. A. With many phases of this work, with still more of the theological underpinning many of our readers cannot have full sympathy but with this war against the canteen. There can scarcely be two opinions among all rightminded people. Whether one be a total abstainer or a moderate drinker, a prohibitionist or anti-prohibitionist, we can hardly see how any one can deliberately advocate the establishing of these aggressive temptations within reach of the immature boys, the large majority of whom find themselves for the first time away from home restraints and home influences and within swift alternations of intense activity with painful idleness. The canteen is a modern iniquity in the American army. It is the standing disgrace of our Old Soldiers' Homes, changing what we meant to be beneficent institutions into places of debauchery and chronic inebriety. One stroke of the President's pen, a general order from the Secretary of War or from the commander in chief of the army could do away with the iniquitous canteen. Failing this we believe it is competent for any commander of division, brigade or regiment to abolish it in their own commands. In freeing the Cubans let not our own boys be enslaved under a dominion more tyrannical than that of Spain. Out with the canteen!

Peace.

Not in that book to which we give pre-eminence by calling it THE BIBLE, not to the inspired word of poet or sage do we turn for the most sacred word that has recently fallen upon human ears, but that word made potent by the signing of the protocol in the cabinet room of the White House,—PEACE, the word that was sent under the sea to generals at the heads of armies, to admirals of victorious fleets, bidding them sheathe the sword and let the cannon cool. Perhaps it was incumbent upon us as patriots and lovers of men to have rejoiced when President McKinley, head of a great Republic, dared summon its citizens to arms to redress the wrongs and vindicate the rights of those who dwelt under another flag. Perhaps it was our duty to rejoice when our gallant Dewey achieved the incomparable victory in Manila Bay; perhaps we were justified in the feeling of pride that rose in our hearts when the admiral of the United States welcomed the disrobed admiral of Spain rescued from the waves by the men that had demolished his ship. We are not so sure about these things. It is so easy to go wrong. It is so hard to escape the personal and national equation. It may be that it is impossible for us always to feel that we are citizens of the world and that it is better for the time being to narrow our sympathies in order to intensify them. Perhaps the bias of nationality is necessary in order to make good citizens of one country. Of this again we are not sure but right sure are we that that document signed at Washington is another chapter in the revelation of God to man, another text in the scripture of the ages, another note in the great anthem of progress, a beautiful tone in the symphony of life. This is the most religious thing that has happened for a long time, and it should be recognized in the so-called religious services to which Sunday is dedicated. It is a text in that gospel of openness which befits the nineteenth century, in that gospel that is

as hospitable as the earth, as varied in its patronage as the sun, for the sun gives of its strength to the despised sand-burr as well as to the gracious queen of the forest, the graceful elm. Whatever the requirements of battle may have been, whatever the ministrations of war may be they were transitory, passing, doubtful. The permanent problems are those of peace, the upbuilding and reconstructing that alone rights wrongs can be realized only under the banner of peace. Let the American people hasten to extend the hand of sympathy to the fallen, let our school children be put to work in seeking the good things that may be said even of Spain, the contributions to life and love that have been made by the Spaniards. Let pulpit and press, school room and home combine in their effort to find the things held in common, the ties that bind, the things that unite.

Is it not possible that to the larger view and the deeper study we may find that even Spain is not all bad, that even the Spaniards are not all depraved and that their place in history, unfortunate as it is in many respects, is not wholly a negative and a destructive one. Even to nations the poet's line applies:

"Just a pebble at the root mars the straightness of the pine."

It is much easier to find the blemishes than it is to realize the virtues of any people. The cartoons have had their day. Ridicule and sarcasm have done their work. Let the contempt that has been too easily bred by the pencil and the pen of the newspapers be ameliorated by at least the pity that belongs to the defeated. We venture to predict that the saying of the American officer on the battle-ship will go down into history. It is a word that will be caught up by poet and put into song, a word which school children will be taught to remember notwithstanding the apparent irreverence in the form.

"Don't cheer, boys. Remember that the poor devils are dying out there!" Bless that officer. A kindly word spoken at a critical time. He was the better and not the poorer officer for that and the boys before the guns trained them with a steadier hand when reminded of the humanity that over-arched the American flag and the Spanish flag. And so let the cheers which are supposed to be the inspiration of the victorious be changed into the prayers that become the magnanimous.

The Anglo-American Feeling.

APPROPOS OF THE GROWING SYMPATHY BETWEEN AMERICA AND ENGLAND.

Once I was waiting with a friend upon the railway platform at Coventry, when a beautiful young girl swiftly approached us, and, without a word, dropped an exquisite rose into my lap. I had scarcely time to utter a word of thanks before she retreated, evidently dismayed at her own daring in thus approaching a stranger.

"Now why do you suppose she did that?" I asked my friend. We could not guess, and so I said, "I am going to find out." We walked over to where stood the young girl covered with blushes at our approach, and looking very much like an English rose herself. After thanking her again and admiring the beauty of the flower and of English roses generally, I asked: "Won't you tell me why you gave this beautiful one—the only one you have—to us?" Then she said simply: "I knew from your conversation that you were Americans, and—my only brother is in America."

Was not that dear and beautiful and ever to be remembered? I received that rose as token and promise of a growing fellowship between these two widely sundered English nations which shall put aside their foolish and futile rivalries and jealousies, and recognize the mutual interests and relationships that are deeper and more enduring than all differences. I have always regretted that I did not ask the name of this sweet girl so that on returning to America, I might have sent her some token of my remembrance of the incident. Failing in this, I must now offer it for its abstract value.

What more natural or reasonable, upon our side, than that Americans whose lines of ancestry, like cable chains, run underneath the ocean to that Mother-Island should feel the electric thrill of those old associations which belong, in truth, to us no less than to those who live in England to-day? The Great Charter which the barons wrung from King John upon the fields of Runnymede was the foremother of our American constitution, as well as of that of England. When De Montfort struggled for their parliament, he planted the seed which centuries hence should ripen into our dual legislative bodies; and when Wat the Tyler and John Ball led the struggle of the English serfs to freedom, they were foreordaining history not more for England than for America. Wyclif, Lattimer, and Sir Thomas More wrought for us, belong as much to us as to the land that nurtured them. Oxford and Cambridge with the host of immortals that trod these halls before the great English separation which led to the founding of these United States, are part of our common national history, to be gloried in by us no less than if these monuments existed on our nation's soil.

Indeed there seems to be no small advantage in the remoteness of these monuments. It is said that Swiss peasants live in the shadow of the Jung Frau who have never taken an afternoon to scale its heights and gaze upon the beauty which we gladly traverse oceans and continents to see. Sure it is that many intelligent and cultivated English people living in the tight little isle whose length and breadth may be traversed in a day's outing, have never trod the aisles of Canterbury or Durham, or seen the grassy quadrangles and gray ivy-draped stone piles of Oxford, or wandered one beautiful summer day by Avon's banks or dreamed away a moonlight night in Melrose Abbey. To have a great thing so near that one may go at "any time" is doing a good deal to make it a forbidden pleasure. Possibly America will continue to send the greater host of pilgrims to English shrines; but, if the present feeling of fraternity continues to grow, our English cousins may be more in evidence at the next Columbian Exposition.

C. J. B. C.

To all Interested in the Boys in Blue.

As a member of the Army and Navy Commission of the Y. M. C. A., it was my privilege recently to visit some of the Army Camps and see the good work which is being done for the soldiers through its efforts.

As a result of this personal observation I cannot speak too highly of the privileges afforded the soldiers for their social, physical and religious well being by this agency, nor of the appreciation shown by them for the unselfish efforts put forth in their behalf.

There is a dark side however to the picture. In all these camps, with perhaps, but one or two exceptions, there have been established the so-called Army Canteen, but which in reality, is nothing more than the regular beer saloon.

Not only have these saloons been thus established, but some subtle mysterious influence seems to be at work to force the soldiers to patronize them and thus start them on the way of becoming drunkards, or so weakening their constitution as to make them an easy prey to yellow fever or other tropical diseases.

Just a day or two before I visited the camp at Chickamauga Park an order had been issued forbidding the sale of all soft drinks, including lemonade, soda water, and even ice cream and cake on the theory that these articles were detrimental to the health of the soldiers, but at the same time allowing them all the beer they desired.

When their money was exhausted beer checks were issued which was taken out of the pay of those using them when pay day rolled around. It is hardly necessary to add when pay day did come, some of the boys had little or no money due them to send home to loved ones dependent on them.

The establishment of the canteen in soldiers' homes, where they are working sad havoc among the veterans of the late war, in army posts and camps, was inaugurated by the Secretary of War under Mr. Cleveland's first administration, endorsed by Congress making an appropriation for the starting of them, and has been continued and gradually extended by the succeeding administrations of Mr. Harrison, Mr. Cleveland's second term and that of the present Executive.

It is to be remembered that there is no law authorizing these canteens, but they are allowed by an "Army Regulation" where ever a Commandant of an Army Post desires one. This regulation has been construed to mean that any Colonel of a regiment can have a canteen or saloon if he wishes and therefore it is that in the camps the canteen can be found in some regiments and not in others.

The surprising fact is that notwithstanding the unanimous testimony of the highest medical and military authorities of our own and foreign lands, that the safest protection soldiers can have in going into tropical countries is to abstain entirely from alcoholic beverages, as witness the statements of Gen. Miles, Surgeon Gen. Sternberg, Capt. Woodson, Government Expert, Gen. Woolsey of England and others; yet these saloons are allowed to continue their process of debauching our soldier boys and preparing them to become early victims to the climatic diseases of Cuba, Porto Rico, and even our own South land during the unhealthy fall season. Surely it is enough to ask of the people of this country to give their husbands, sons and brothers to face the ordinary dangers of the camp and battle, for the maintenance of the honor of their Country and the protection of its flag, without adding the additional and unnecessary risks which come from indulgence in intoxicants almost forced upon them. Had this fact been known at the time of enlistment, how many of these boys fresh from Christian Homes, would have felt it their duty to enlist?

The responsibility of the continuance of this great evil, rests with the Colonel of the regiment where it exists, with the General in command of of each camp, with the Secretary of War and with the Commander in Chief of the Army and Navy of the United States—the President—any one of whom can suspend the operation of the "Army Regulation" by a simple order to that effect.

Realizing this fact, and knowing by personal observation the great havoc which was being wrought by this agency of evil among the soldier boys, I resolved to lay the matter before His Excellency the President and beg of him to use his perogative, as Commander in Chief, to put a stop to this destruction going on among those who had a right to claim the protection of the government they were giving their lives to defend.

After a little correspondence regarding the matter, I was notified the President would be pleased to see me. In company with two friends composing a committee interested in the same subject, we called at the White House on Thursday, July 14th.

After a brief delay we were received by the President in company with Gen. Alger, Secretary of War. We were accorded the greatest courtesy, listened to attentively, and assured by the President that he now had the matter under consideration and that it was his desire to minimize and, if possible to abolish entirely the use of alcoholic beverages in the Army. I believe fully in the desire of the President as above expressed, but it must be remembered, that the friends of the beer interests are a mighty host, and their influences far reaching and assertive, and therefore it is but right that the President should have the active support and encouragement of all those opposed to the continuance of the canteen in the Army Camps and Soldiers Homes, so that he can feel he has behind him a mightier host still asking protection for the soldiers from an enemy worse than Spanish bullets.

I therefore take the liberty of urging all churches, organizations and associations of every character which believe the canteen to be injurious to the "Boys in Blue" to pass resolutions setting forth that fact and petitioning the President for its removal from every camp and Soldiers Home over which float the Stars and Stripes, emblem of protection and liberty, and forward same to him by mail.

The right of petition is an American Citizen's inalienable right and I truly believe that if this suggestion is promptly and generally acted on that the canteen in American Army Posts will be a thing of the past.

JOSHUA LEVERING.

Baltimore, Md., July 29, 1898

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Scientific Training and Religious Life.

A PAPER READ BY PROF. CHARLES R. BARNES OF THE UNIVERSITY OF CHICAGO, AT THE OPENING OF THE TOWER HILL SUMMER SCHOOL, AUG. 14, 1898.

Had I been entirely unrestricted in my choice, I should have invited you, by the title of my paper, to consider with me the relations of science and religion. Truly a broad theme! Science—the sum of organized knowledge, vast, all-inclusive; religion—the outgoings of homage and reverence to the absolute, diverse as peoples, ancient as the human soul! It *is* broad; I cannot compass it; it is high; I cannot attain unto it. And so, since it would not be possible for me, who am no philosopher, to discuss the general relations of these as abstractions, I propose that we take these words in a narrower sense, and limit the discussion to *physical* science and *Christian* religion, since these are typical in their respective spheres. You may ask why, if I intend to treat this theme I did not declare it in the title. Upon the principle of the avoidance of even the appearance of evil I hesitated to use this rather hackneyed combination. In fact, it would certainly be misleading to invite people to listen to the discussion which is likely to be suggested to them by the theme, science and religion.

For the ideas awakened by this combination of words, although quite varied, run along one general line. One has only to say, science and religion, in order to conjure up a vision of two foes, now as in the past, engaged in a struggle to the death, while the world watches the unequal combat with reversed thumb, and the apologist argues that there has been no conflict and the apparent dismemberment of religion is only the removal of excrescences. If, however, the two are not looked upon as actual combatants, one sees before his mental vision two antagonistic claimants to credence, needing the services of a mediator to reconcile them. Or, if one does not imagine them adversaries in arms, or competitors in claims, at least he conceives the need of doing something to modify their quiet hostility, so that the man whose strong predelictions lead him to reliance upon the verdict of science, may have, at least an opportunity, to heed the precepts of religion without stultifying himself.

So, among the mass of mankind, there is a vague idea, more or less strongly developed, that these two great factors in human progress have somehow or other got out of relation and need to be pacified, or reconciled, or at least harmonized. This state of mind seems to have been produced by the multitude of attempts to show that the supposed source of the Christian religion, the Bible, does not contravene the present statements of physical science. The number of these attempts at reconciliation are only exceeded by their futility. Far be it from me to add another to the long and multiplying list, for I believe that all such attempts are essentially vain, since they proceed upon a mistaken view of the Bible, and since they hopelessly confound theology and religion.

But though I shall not consider the conflict between either the facts or the inferences of science and theology, permit me to turn aside for a moment from the main portion of my theme that I may set before you clearly the sharp contrast that exists between religion, with which we are concerned, and theology which we shall pass by. I am diverted thus because the two subjects have been so mistakenly conceived by many, even by serious writers. Had not such confusion of ideas existed, Draper could never have entitled his book "The Conflict of Science and Religion." For no attentive reader can fail to discern that the conflict he describes was not all the conflict of science and religion, scarcely even the conflict of science and theology, but really the conflict between science and ecclesiasticism.

Various views of religion have been expressed in definitions. It is said to be: "The recognition of a supernatural power, and allegiance in manner of life thereto, to whom allegiance and service are regarded as justly due." Again, "Religion is the healthful development and right life of the spiritual nature as contrasted with the mere intellectual and social powers." Again, "Religion is a life of right affections and conduct toward God and men." It will be observed that in all these definitions one thought is prominent; religion is a *life*, not a belief, not a statement of facts, but something manifested in action day by day.

On the other hand, theology is the science of religion; it is concerned with ascertaining, classifying and systematizing all attainable truth about God; in other words, theology is a scientific knowledge of God, and of the life of which reverence and allegience toward Him requires. It is therefore simply a body of facts, however these facts may be ascertained, and of the inferences derived from them. It does not necessarily affect the life in any wise; it does not find expression in action, but is set forth in words as the vehicle of thought. The difference, therefore, between theology and religion is the difference between a science and its subject matter. It is the difference between the snowstorm, covering gently with its spotless mantle the scars of earth, and the science of meteorology reciting in orderly sequence the conditions which precede and determine the precipitation of frozen vapor. It is the difference between the plants blooming everywhere in beauty or feeding the world with "the finest of the wheat," and the science of botany which studies their mode of life, formulates an expression of their habits which it calls a "law," and, entering into their laboratories, shows how, particle by particle, the fragrance and the food are formed.

While recognizing the fact that there exists this world-wide difference between theology as a science and religion as its subject matter, we must not fail to observe that a necessary connection exists between them. Yet it must also be said that the connection is vastly less vital than some have imagined. "God and our relations to Him must be conceived before our emotions become religious.* But these conceptions are usually fragmentary and

Williams: The effect of Scientific Training upon Religious Beliefs. The Century 45: 277. D. 1892.

unclassified, as incoherent in fact as is the physics or chemistry of which most of us know only enough to keep us from harm in the ordinary occupations of life. By so much as our knowledge of physics or chemistry becomes certain, exact, and formulated, it approaches a science. We are therefore *enabled* to live in better relations to the laws of chemistry and physics than before, but we by no means improve our habits of life in the same ratio as our knowledge increases.

So it is with our knowledge of God. At first meager, it grows more and more full as contact with Him increases our opportunities of apprehension, and as the trustworthy testimony of others is accepted. As our knowledge of Him becomes more certain, exact, and formulated, it approaches a system of belief, a creed. If the creed be formed by abundant observation, careful consideration of testimony and right reasoning, it will be more complete and exact than the haphazard and fragmentary creed of the careless, which finds its parallel in the mixture of superstition and defective deduction which serves a large majority in lieu of science.

It is curious, however, to observe that such a gradual acquisition and formulation of religious knowledge is rarely permitted to the individual. In the early centuries of the Christian era it became common to administer a creed as a necessary antecedent to the religious life, much as a dose of medicine is administered to a sick patient. What with the bleeding of the soul by the survival of asceticism and the smothering of it by a philosophical creed, the religious life of the novice is still often killed rather than stimulated.

The first four centuries of the Christian era witnessed the transition from the simple Christianity in whose forefront stood an ethical sermon, the Sermon on the Mount, to a Christianity over whose portals was incribed the Nicene creed. The change from Christ's "This do and thou shalt live" to assent to a creed as the "open sesame" of the church door was the result of the meeting of Christianity and Greek philosophy. In the conflict of thought resulting from that meeting Greek philosophy triumphed, and from the fourth to the nineteenth century has held sway, shaped and modified, it is true, by Christianity, but Greek philosophy still. Happily this triumph is fading and Christianity is returning to the ethical sermon and the "thus ought ye to have done." On her banners is now inscribed: "*Faith working through love*," as she girds herself for the next century in her onward march.

With the elaboration of creeds and the constant accretions of religious philosophy, collateral questions soon become prominent. Not content with ascertaining, classifying and systematizing all attainable truth about God, theology, basing its inferences partly upon its own ascertained data and largely upon Hebrew literature, must needs speculate upon the origin of the universe, the origin and development of life upon earth, the origin of man, and like questions. Into this field, too, entered science, basing its inferences and speculations partly upon observed facts and partly upon uniformitarian assumptions. It was inevitable, therefore, that in this common field there should be collision between theology and science. These conflicts have been sharp and often bitter. In them all science has been, if not victor, certainly not vanquished. It has been characteristic, too, that theology, blinded by the smoke of her own guns, has confused her assumptions and inferences with those essential beliefs on which religion rests. She has cried to her opponent—a science which has been critical, indifferent, or actively hostile by turns—"You are destroying the very foundations of faith," not realizing that her reasonings have been only the superstructure, not the foundation. Such feeling is inevitable whenever a creed is made the criterion of religious life.

All this is somewhat aside from my main purpose, but I trust you will not find it wholly unrelated to it. It will serve at least to emphasize my intention not to enter upon another of the unnecessary and futile attempts to reconcile the reasonings of men.

If religion, resting upon certain fundamental beliefs, is a right life toward God and men, and not primarily an intellectual assent to the beliefs of others, it must not only profoundly modify the individual characteristics of the person who lives a religious life, but it must also be seriously affected by his habits of thought in so far as these determine the mode in which his beliefs, the springs of action, are formed or changed. The man who desires to develop his spiritual nature is concerned in establishing right relations between himself and another person, God, and between himself and other persons, men. It is distinctively, therefore, a *personal* problem. But the right development of the spiritual nature is subject to the directing and modifying agencies of the mental and spiritual environment. Our inquiry is therefore, "In what relation does science stand toward such a personal religion?" But again before examining science as the environment, affecting the religious life through the individual, we must not fail to observe that science and religion, independent of personality, have many characteristics in common.

1. Both seek truth. I content myself with the mere statement of what is almost axiomatic. But we may pause at least to notice that what is sought is not the mere impression upon the senses by which the direct truth of science is obtained, nor the mere stirring of the emotions by which the truth of God is obtained. In both cases it is the higher, *indirect* knowledge which is pursued. The contrast between our direct experience —at best only a heap of fragments—and the conceptual world of phenomenal truth—science—which we seek to know is happily put by Professor Royce in a recent address, and *mutatis mutandis*, his words apply equally to our religious conceptions. Such is the truth which both science and religion seek. "Immediate experience," says Royce, "as it comes, is always fleeting, fragmentary. This is the sort of knower you are—a being who can of himself verify only in fragments. But you can conceive infinitely more than you can directly verify. In thought you construct conceptions, which start, indeed, in your fragmentary experience, but transcend it infinitely. * * * By the devices of hypothesis, prediction, and verification, you seek to link the concept and the presentation, the ideal order and the stubborn chaos, the conceived truth and the immediate datum, the con-

tent of the organized experience and the fragments of your momentary flight of sensations. In so far as you succeed in this effort, you say you have science."*

2. They are closely related in the methods by which truth is reached, and the sources from which it is derived. These sources are two: testimony, and experiment or experience together with the inferences based thereon. The aggregate of what is here called testimony is more commonly known in science as its literature. It consists of the assertions publicly set forth by competent observers. These two sources resolve themselves therefore into one. Ultimately all our knowledge rests upon experience. Royce (l. c.) says: "I absolutely accept this view. * * * Apart from—that is, in divorce from—experience there is no knowledge. * * * But * * experience as it first comes to us mortals is not yet insight. Feeling is not yet truth. The problem: What does our experience indicate? implies in its very wording that the indication is not the result. And between the indication and the truth that experience indicates there actually lies the whole travail of the most abstruse science." To this body of knowledge additions are constantly being made through the experiment or experience of other investigators. In so far as these results are recorded they become "testimony" for future students. To each falls anew the task of sifting the testimony, devising proper direction for experiment, and interpreting carefully its indications.

We have heard much of the introduction and application of the laboratory method of science. This is nothing more than bringing the student face to face with the material objects about which he is seeking information. Instead of obtaining knowledge purely from testimony, his questions are directed to things, not merely to books about things. So successful has this mode of training proved, that it has been adopted in many lines of instruction which concern themselves with other than material things.

It seems to me beyond question that religious knowledge must be obtained in essentially the same way. The student who seeks to obtain for himself an increased knowledge of God and of his relations to his fellow men, must bring himself face to face with the object of his search. Knowledge of God is to be acquired only by personal contact with God. But how shall this personal contact be brought about? We come into contact with material things through our sensations. We interpret those sensations and after experience, refer them to the appropriate objects which produced them. So we come into contact with God through the emotions; we interpret those emotions, and after experience, refer them to their appropriate source.

The inquiry is often made: How shall we know whether we rightly interpret our emotions? There is for them no criterion of interpretation which does not exist for the interpretation of our sensations. We test of the reality of our scientific conceptions by prediction. The trained observer predicts that if certain inferences about atoms and molecules be true, certain sensations will occur within his experience, or that of others. Experience, therefore, becomes our guide, because we have proved its general trustworthiness. We may misinterpret sensation, we may make false inferences, nay, we often do, but we do not thereby lose confidence in our sensations as giving us practical knowledge of the material world. So it is with the religious life. We may test the reality of our conceptions by the effects produced by these conceptions within our own experience, or within the experience of others. We may sometimes misinterpret our emotions, we may make wrong inferences from them; nay, we shall do so, but we have no reason to lose confidence in our ability through them rightly to discern that which is spiritual. The truth of the material world is not gained by the student at a bound, nor is God grasped on any Mount of Transfiguration. It is always "first the blade, then the ear, then the full corn in the ear."

3. Science and religion are closely related in the manner in which their truths become influential with men. A great scientist writes a summary of important facts in a field of research; the printing press multiplies his words and carries them to the uttermost parts of the earth. The facts set forth therein may become at once useful, and be practical aids in every day life in so far as they touch the needs of daily life. But if these facts, or the statements of orderly sequence which we call laws, remain locked in the knowledge of him only who discovers them, they are lost to the world. They may be useful to him, but it is only when they are manifested that they are of value to the world.

It is precisely so with the truths of religion and those principles of religious life which we call spiritual laws. Christ lived religion; an account of his manifestation of its principles in word and life has been written. Only thus could these principles become practical aids in everyday life. His manifestation of these principles is looked upon as authoritative, His masterful way calling forth the comment of His hearers, "He spake as one having authority." The value of His words and the weight of His authority rest in that He knew whereof He spoke. A somewhat similar value attaches to the revelation of religious principles and the statement of religious experience by those saintly men who have found in Him "a stone, a tried stone, a precious corner stone of sure foundation."

4. Religion and science have this further in common, that reason is the final arbiter of both. To this we readily assent as concerns science. We may declare any theory or statement of science to be unreasonable; in that very declaration we assume that reason, our reason, is for us the judge. If we thus conceive any fact to be unreasonable, it is plain that we have no expectation or intention of basing any action upon it. It is conceivable, for example, that I should declare it unreasonable to believe that a harmless looking fluid, sulfuric acid, should injure my hand. If I really so believe, I shall take no pains to avoid contact between my hand and the fluid. Thus, for the time at least, I have assumed the right of my reason to act as judge in controlling my beliefs, and my beliefs will certainly control my actions.

It is precisely so with religious truth. We may hold that certain views of God or of duty are unreasonable. We establish thereby our reason as the judge, and it is plain that we neither can nor

* The Conception of God: An address before the Philosophical Union of the University of California. Berkeley: The Union. 1895. p. 22.

will act upon such beliefs as we decide unreasonable. It is inconceivable that we can either assent to or base action—that is, life—upon that which does not commend itself to us as reasonable. But, it must be added, religion deals also with other and very different factors than the reason. It appeals to that faculty but it does not depend upon appeals of that faculty alone. It must be clearly understood that while reason may be the judge of belief, and thereby becomes a controlling factor, it is not the *source* of religious life. "Religion must depend for its permanent hold on our obedience and our duty on its fastening itself upon our spiritual nature; if it cannot do that, no evidences will maintain it in its place." So says Bishop Temple, and to that the consciousness of every man yields ready assent.

We must now return to the inquiry: "How does science, acting upon the individual through training for scientific investigation, influence the development of the religious nature?

In order to find a true answer we must first estimate the effect of the individuality of the person concerned (aside from the qualities imparted by scientific training) upon the development of the religious life. We recognize the fact that there exists in almost every person what is called a natural bent or inclination. This natural bias may be more accurately named by the term *aptitude*. We observe also that those subtle personal qualities which we call for want of a better word, *temperament*, as well as aptitude, have an important bearing upon the direction in which the physical or mental energies are turned. Our common word, *vocation*—calling—shows a recognition of the same thing. While it is sometimes true that external conditions determine the course of a life, it is nevertheless true that inherent temperament and aptitude are more likely to modify circumstances and permit a real choice to be made. Illustrations lie close at hand. To one mathematical, to another linguistic, to another scientific, to another philosophical studies appeal. In all these, it is the strictly intellectual side of the nature which is reached. Others find their pleasure and their success in directing men, in organizing great commercial, political, or educational enterprises. They make themselves the world's bankers, the nation's statesmen, the captains of industry in peace, the captains of armies in war. In them we find the fuller development of that masterful spirit which often shows itself in germ upon the play ground, as the boy becomes the leader of his fellows. In all these careers it is the *will* that dominates; the will guided and controlled by a knowledge of men and affairs. So again, others find it easy and natural to develop the religious life through their capacity and natural aptitude for the apprehension of God and His righteousness. Such become the seers, the prophets of righteousness, the moral reformers of their day.

In selecting these few illustrations of natural bent in determining the character of the life work, I have chosen those in whom the intellect, the will, or the emotions, have received their fullest development, and who have become conspicuous as leaders. If, however, we consider men as classified according to the dominance of one or another of these faculties, we shall find in each group not only those in whom these characteristics are supreme, but also those in whom they are less marked. In spite of such intergradations it is quite possible to classify men as one or another side of the soul is more easily developed. Yet, complete as may be the evolution of the intellectual and volitional powers, it is necessary that the emotional nature should not be atrophied through disuse, but should be quick to apprehend God and alive to duty, that every man may follow after righteousness. One of the saddest confessions of modern times is that of the greatest biologist of the century, Charles Darwin, as he writes: "Up to the age of thirty or beyond it, poetry of many kinds * * * gave me great pleasure, and even as a school boy I took intense delight in Shakespeare. * * * Formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures and music. * * * I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. * * * My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts. * * * If I had to live my life again, I would have made a rule to read some poetry, and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use." *

Strangely enough, he scarcely seemed to realize the atrophy of the Godward powers, which was quite as marked.

It follows, then, that those whose aptitudes, as shown by their choice of a life work, lie in a direction other than that which leads to a contemplation of spiritual truths, need to give the most assiduous attention to the cultivation of the religious life.

Having considered how science as such is related to religion and the bearing which a natural inclination, by determining the selection of scientific pursuits, has upon the religious life, we may now turn to the direct influence of scientific study upon the individual, and thus discover how scientific training affects his religious life.

It has been pointed out that religion must necessarily rest upon belief. At its outset this belief need be only of the simplest sort. Conceptions which may be reached by the feeblest intellect suffice to *initiate* right relations between the individual and God. But the more extensive the intellecual and volitional powers become, the more numerons and extensive become the questions which, upon solution, rise into the realm of beliefs. There is thus an increasing complexity, and the first simple "I believe in God, the Father, Almighty," grows into a formula of religious philosophy as comprehensive as the profoundest scholar chooses to make it.

One of the methods by which belief becomes complex is through acquaintance with the beliefs of others. These may present themselves for examination either incidentally or as a basis of association with others in religious societies. In either case, the ideas so presenting themselves must be estimated, weighed, studied in relation to others

* Darwin, Life and Letters, 1:81. 1887.]

and finally either rejected or accepted. It is manifest that in making these decisions any training which leads to dispassionate judgment, any training which demands sharp concepts, exact reasoning and clear formulation of belief must have a profound influence.

In considering just what this influence is, we must first ask into what attitude toward *scientific* truth a student is brought by thorough scientific training. It is to be observed that the attitude of the scientific man has come to be so characteristic that it has been designated as the "scientific spirit." It is primarily an attitude of openness to truth; by which I mean to say that a rightly trained scientific student is willing to hear and weigh every statement, every sort of testimony from whatever source it comes, to consider its relation to other truths of course, yet to estimate its value upon its merits alone, without regard to the manner in which it may affect existing beliefs. The scientific spirit, however, is more than a receptive attitude; it is a spirit which impels its possessor to the active search for new truth. He may not be content with that whereunto he has already attained, but must stretch forward to that which is before.

In this search for new truth he soon recognizes that there are two fields not by any means sharply separated from each other. One may be designated as the field as ascertained truth, that is, that about which there is a general consensus of belief based upon the concordant results of competent investigators. The second is the field of probable truth. It passes without boundary into the field of speculation. It is this second region which chiefly concerns the scientist. In it he finds a host of probable truths partially worked out by his predecessors, which yet must be re-examined before they can be looked upon as even approximately established. Even those principles about which there is a general consensus, are subject to reinvestigation whenever any new fact is discovered which seems to render evident new relations among the old.

Moreover, the scientific student is constantly seeking to formulate his beliefs in clearer and less ambiguous fashion; he is constantly seeking clearer conceptions of the relations of known facts. As a result of this attitude, he finds his beliefs constantly changing, the old giving place to the new, supposed facts being replaced by others, partial statements being supplemented by additional evidence. Taught thus by the experience which his training has brought him, the scientist refuses to accept a consensus of belief, much less individual statement, as final authority. "The life blood of science," says Royce,* "is distrust of individual belief as such." The scientist holds himself ready to surrender any point as soon as it is evident that a better view has been reached. He cannot believe that the final word has been spoken in any department of knowledge. Having perhaps himself become what is popularly known as "an authority," his own consciousness tells him how little right such an one really possesses to speak *ex cathedra*. When the question of the permanence of species was a burning one in biology, Dr. Gray was asked if he did not believe in the permanence of species. "By no means," he replied; "I have made and unmade too many of them." If the scientific man be asked whether he does not believe in the stability of scientific formulas, he might likewise answer, "By no means; I have made and unmade too many of them."

No subject upon which new light can be thrown by reasoning or by research can ever hope to formulate finally its conceptions. This leads the scientific man, therefore, to an attitude of mind which may properly be called skepticism. He doubts by profession; he feels that he not only has a right to doubt, but that, unless he occupies this position with reference to the past, and even to the present, he will be unable to make an advance along any lines of investigation.

This attitude of doubt regarding those things which have been, and are, must be supplemented by a habit of speculation regarding those things which are to be. No inquiry can proceed without continual thought as to its possible outcome and the formation of tentative hypotheses for the explanation of observed phenomena. These speculations afford basis for further experiment and if confirmed, become the theories or the doctrines of science. This feeling after truth if haply he may find it, is an important factor in scientific work.

Again, in dealing with every question of science, the scientific man endeavors to ascertain and eliminate the personal equation; that is, he endeavors to know, that he may exclude the effects of feeling, emotion, desire, or even expectation upon his observations. It may seem to those unfamiliar with such matters that the accuracy of an observation, as for example, in exact instrumental measurements, could not be materially affected by the expectation of the observer that it would result in a certain way. But it is perfectly possible to show the effects of prejudice even upon our sensations. The scientific man endeavors to suppress these personal factors to the utmost, and to estimate correctly the residue so that its influence may be entirely eliminated from the result. He must occupy, if possible, a perfectly judicial attitude toward every fact, and must be entirely unmoved by his own personality. This is perhaps the most difficult part of his training, the one which takes longest to perfect.

Scientific studies exercise a very profound influence also upon their devotee by the fact that he is dealing with material phenomena. Those things which his eyes have seen and his hands have handled not only take up the greater part of his attention, but come to appeal to him so strongly that he is tempted to rely for information almost wholly upon the messages that reach him through the senses.

Finally, he is dealing in his study with the unvarying laws of matter. Although he has himself formulated these laws, he has seen them express the regular sequence of events with such unvarying regularity, that he comes almost to think of them as dominant forces rather than as statements of fact. "The laws of nature are so permanent that the very thought of a possibility of their irregularity would produce a mental vertigo destructive of thought," writes Professor Williams.*

Now out of these habits of mind to which he has

* 1 c. p. 25.

* The Century 45: 276. D. 1892.

had a natural inclination and into which his whole training has led him, there arises certain dangers to the right development of the spiritual nature of the scientific student. First, there is the danger arising from his necessary and salutary distrust of individual belief. He has schooled himself to this habit of thought, but he is called upon to exercise it in a field with whose phenomena he is familiar, and in which he is able to estimate accurately the value of evidence and the relation of facts. When, however, he carries this skepticism into the field of religious belief, where confessedly he is less at home, the danger is real that he may mistake the value of evidence and the relation of truths, and thus be led astray in an unfamiliar field. Yet even here, if it be used with due care, I am convinced that its usefulness far outweighs the dangers to faith.

One hears much of the dangers which menace the religious life from the habit of speculation, which is likewise inseparable from scientific work. But these, if any, are, I believe, greatly over-estimated by those who are unfamiliar with the proper functions of speculation. Certainly in the physical sciences, that cool survey of known data, that colorless thinking upon the possible interpretation of these data, and the intellectual projection into the future for the purpose of mapping out roughly new hypotheses for investigation have been the source of all real progress. It seems quite clear to me that progress in religious beliefs can only result from a proper introduction of speculative thought. It is only in this way that those things which one knows by intuition or by that personal contact with God which is described as communion with Him, can be gradually assimilated and become part of the spiritual fibre of his being.

From the religious point of view the most dangerous period in the life of a man or woman is that period which marks the gradual transition from what I may call a traditional religion to a personal religion. It matters little, so far as the danger is concerned, whether the beliefs which he has been taught and in which he has been trained, are finally made his own or whether he accepts others. The danger is that, before either the traditional or the new has become incorporated into his own spiritual being, he will, by refusing to have God in his knowledge, drift away from that safe anchorage where the soul lays hold upon God, and before he comes to himself, will find his bark out of soundings and with neither chart nor compass.

The danger which arises from the constant effort of the scientific man to repress the effects of emotion and desire are much greater and more serious than either of the others I have mentioned. This is so because religion is essentially a matter of the feelings, and pre-eminently of the personality. It is in essence the outgoing of personal homage and devotion to another person, God, and the expression of love to other persons, our fellow-men. In Matthew Arnold's lucid phrase, "Religion is ethics heightened, enkindled, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion." And LeConte testifies: "(Religion) is not passionless rules of best conduct but impassioned love of righteousness; for religion is morality touched and vivified with noble emotion." *

* The Conception of God. p. 4 os. Union of Univ. of Cal. 1895.

Another danger arises from the subject of the scientific man's studies. Dealing constantly with the material, there is danger that he may lose his sensitiveness to immaterial entities; a danger that he may even overlook them entirely; and as he deals constantly with the unvarying laws of matter, there is danger that he may neglect the equally invariable laws of the moral and religious sphere. He is constantly liable to have the providential government of the world overshadowed and hidden from view by the terribly certain sequence of effects upon causes which he sees so often working havoc in nature.

I have now endeavored to show (1) that, the idea of conflict or disharmony between science and religion is false, and that there is no need of any reconciliation; (2) that science and religion have so much in common that there is no *a priori* reason why scientific study should weaken or impoverish religious life; (3) that when natural aptitude determines the choice of an intellectual pursuit it thereby raises before the student a cautionary signal, warning him that he must give the more earnest heed to the things of the spirit lest at any time he should let them slip; (4) that the scientific spirit is a spirit of receptivity to truth and of enthusiastic search for it, developing a habit of scepticism and of speculation, which, together with the materialistic aspect of its subject matter and the tendency to regard only physical laws are sources of genuine danger to religious life.

Although these dangers are real and prove fatal to some, they are peculiar to scientific study only in form, not in substance. Like dangers lurk in every pursuit. What the student and the man of affairs needs from the prophet of righteousness is not an outcry against his materials or his methods, but sympathy and help. If he sees God as in a glass, darkly, the one to whom is vouchsafed the open vision needs to brighten the mirror of his life that he may reflect the glory of the Lord more perfectly. So will he who searches the secrets of Nature find the "secret of Jehovah," and he who seeks wealth will discover the Pearl of Great Price.

I cannot more fittingly close this paper than by bringing together some scattered sentences from a man who has given much attention to the topic before us, and whose contributions to philosophical religious thought have been scarcely inferior to his contributions to the philosophy of science and to geological knowledge. I refer to Professor Joseph Le Conte whom many had the pleasure of meeting here a few years ago.

"Our moral and religious nature is just as fundamental as our religious nature." (l. c., p. 45.)

"We may, if we like—as many indeed do—reject the faith in the Infinite Goodness and thereby paralyze our religious activity; but then, to be consistent we must also reject the faith in the Infinite Reason, and thereby paralyze our scientific activity." (l. c., p. 46.)

"Why is it, then, it may be asked, that every one is willing to admit the postulate of science, while so many doubt that of religion. I answer: Partly because of the feebleness of our moral life in comparison with our physical life; but mainly because the steady advance of science with its progressive conquest and its extension of the domain of order and law is a continual verification of the

postulate of science, and justification of our faith therein; while, on the contrary, the progress of morality and religion is uncertain and often unrecognized, the increase of righteousness and the decrease of evil doubtful or even denied." (l. c., p. 46.)

"Let science, by cultivating man's intellect, elevate him to nobler and more spiritual views of God's wisdom and power. Let religion, by purifying man's heart, open to him clearer visions of God's purity and love; and at last, when this material shall have vanished, and when the waters of controversy shall have ceased to roll, the heart and the intellect, made one and washed clean in the blood of the Lamb, shall unite in the song of the angels around the throne, saying, "Blessing, and glory, and wisdom and thanksgiving, and honor, and power, and might be unto our God forever and ever."

Serve and be Strong.

Prune thou thy words; the thoughts control
  That o'er thee swell and throng:—
They will condense within thy soul,
  And change to purpose strong.

But he who lets his feelings run
  In soft luxurious flow,
Shrinks when hard service must be done,
  And faints at every woe.

Faith's meanest deed more favour bears,
  Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
  Which bloom their hour and fade.

J. H. Newman.

They say,

That the man who never makes mistakes loses a great many chances to learn something.

That times are changing to such an extent that in five years parents will be sent to bed for talking back.

That an agnostic man is a man who doesn't believe until he is sick.

That an hour lost will get behind you and chase you forever,

That a trundle-bed is the earliest boy-cot.

The Shipwreck.

A little room, with carpet bright,
  And pictures on the wall;
Beside the door a case of books,
  Near them a bat and ball.

Within our boy is sleeping now
  Upon his little bed,
Dreams of a happy sailor's life
  Flit through his curly head.

Above he hears the thunder roll,
  And sees the lightning flash;
Before, he sees the rocky shore,
  'Gainst which the billows dash.

The ship is in the breakers now,
  He hears the angry roar,
And washed from the broken wreck,
  He falls upon—the floor.

—Albert Hutchinson, in Golden Days.

A New Sound.—Little Mabel was spending a week in the country with her mother. She was standing near the barn when one of the cows raised her head, and gave a loud, "Moo, moo." Mabel rushed into the house, crying, "Mamma, come here quick; and listen to the cow blow her horns."

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Our life is but a little holding, lent to do a mighty labour. We are one with Heaven and the stars when it is spent to serve God's aim; else die we with the sun.

MON.—The future not being born, my friend, we will abstain from baptizing it.

TUES.—You may start a sermon from stones to hit the stars.

WED.—Prayer is good. I counsel it to you again and again, in joy, in sickness of heart. The infidel will not pray; the creed slave prays to the image in his box.

THURS.—Service is the noble office on earth, and when kings do service let them take the first honors of the state.

FRI.—The danger of a little knowledge of things is disputable, but beware the little knowledge of one's self.

SAT.—Which is the coward among us? He who sneers at the failings of humanity.

—George Meredith.

The Crofton Boys.

Dear Editor:

It is a pleasure to call attention to a favorite book of mine for young people, especially because I meet with so few now who know it. My own copy which I have been loaning since 1874 is falling to pieces, but I am told by some of our booksellers that new copies of "The Crofton Boys" can be brought from England for 60 cents each. I wish it may come to thousands of American young people through this notice, and hope you will be able to make room in our dear New Unity for the somewhat lengthy extract I send you below. It has been said that perhaps Miss Martineau enjoyed nothing so much that arose out of her literary fame as the letter the school boy wrote to her when she lay dangerously ill, and "The Crofton Boys" remained in consequence unfinished:

My Dear Miss Martineau:

I am very sorry to hear you are so bad. I hope you will get well, but I do hope if not that some of your family will finish "The Crofton Boys."

This notion of a hereditary taint of authorship always tickled her very heart strings.

Faithfully yours,

Alice L. Williams.

——"Hugh suffered a great deal after he was pulled from the wall, and ere many hours the surgeons who were called in to see him decided to take off his foot. Hugh was very brave, but he was not allowed to talk much immediately after the operation. He slept a great deal in the course of the night, but woke often, and every time he opened his eyes, he saw his mother sitting by the fireside; and every time he moved in the least she came softly to look. She would not let him talk at all till near morning. When she found that he could not sleep any more, she allowed him to talk about school affairs, and this brought back gradually the recollection of all that had happened.

Soon he said, "Oh, mother! tell me,—do tell me, if I have in any rambling talk to-night let out who pulled me off the wall." "You have not,—you have not indeed," replied she. "I shall never ask. I do not wish to know. I am glad you have not told; for it would do no good. It was altogether an accident." "So it was," said Hugh; and it would make the boy so unhappy to be pointed at! Do promise

me, if I should let it out in my sleep, that you will never, never tell anybody."

"I promise you. And I shall be the only person beside you while you are asleep, till you get well. So you need not be afraid,—now be still again."

She put out the light, and he did lie still for some time; but then he was struck with a sudden thought which made him cry out:

"O, mother, if I am so lame, I can never be a soldier or a sailor. I can never go round the world!"

And Hugh burst into tears, now more really afflicted than he had been yet. His mother sat on the bed beside him and wiped away his tears as they flowed, while he told her, as well as his sobs would et him, how long and how much he had reckoned on going round the world, and how little he cared for anything else in the future; and now this was just the very thing he should never be able to do! He had practiced climbing ever since he could remember;—and now that was no use;—he had practised marching, and now he should never march again. When he had finished his complaint, there was a pause, and his mother said:

"Hugh, do you remember Richard Grant?

"What,—the cabinet maker? the man who carved so beautifully?"

"Yes; do you remember?—No, you could hardly have known; but I will tell you. He had planned a most beautiful set of carvings in wood for a chapel belonging to a nobleman's mansion. He was to be well paid,—his work was so superior; and he would be able to make his parents comfortable, as well as his wife and children. But the thing he most cared for was the honor of producing a noble work which would outlive him. Well, at the very beginning of his task, his chisel flew up against his wrist, and the narrow cut that it made—not more than half an inch wide—made his right hand entirely useless for life. He could never again hold a tool;—his work was gone,—his business in life seemed over,—the support of the whole family was taken away,—and the only strong wish Richard Grant had in the world was disappointed."

Hugh hid his face with his handkerchief, and his mother went on:

"You have heard of Huber?"

"The man who found out so much about bees? Miss Harold read that account to us."

"Bees and ants. When Huber had discovered more than had ever been known before about bees and ants, and when he was sure he could learn more still, and was more and more anxious to peep and pry into their tiny homes and their curious ways, Huber became blind.

Hugh sighed, and his mother went on:

"Did you ever hear of Beethoven? He was one of the greatest musical composers that ever lived. His great, his sole delight was in music. It was the passion of his life. When all his time and all his mind were given to music, he became deaf—perfectly deaf; so that he never more heard one single note from the loudest orchestra. While crowds were moved and delighted with his compositions, it was all silence to him."

Hugh said nothing.

"Now, do you think," asked his mother,—and Hugh saw by the grey light that began to shine in, that she smiled,—"do you think that these people were without a heavenly Parent?"

"O, no! But were they all patient?"

"Yes, in their different ways and degrees. Would you say that they were hardly treated? Or would you rather suppose that their Father gave them something more and better to do than they had planned for themselves?"

"He must know best, of course, but it does seem hard that that very thing should happen to them. Huber would not have so much minded being deaf, perhaps; or that musical man being blind; or Richard Grant losing his foot instead of his hand; for he did not want to go round the world."

"No doubt their hearts often swelled within them at their disappointments; but I fully believe that they found very soon that God's will was wiser than their wishes. They found, if they bore their trial well, that there was work for their hearts to do, far nobler than any work that the head can do through the eye, and the ear, and the hand. And they soon felt a new and delicious pleasure, which none but the bitterly disappointed can feel."

"What is that?"

"The pleasure of rousing their souls to bear pain, and of agreeing with God silently, when nobody knows what is in their hearts. There is a great pleasure in the exercise of the body,—in making the heart beat and the limbs glow, in a run by the seaside or a game in the playground; but this is nothing to the pleasure there is in exercising one's soul in bearing pain,—in finding one's heart glow with the hope that one is pleasing God."

"Shall I feel that pleasure?"

"Often and often, I have no doubt,—every time that you can willingly give up your wish to be a a soldier or a sailor,—or anything else that you have set your mind upon, if you can smile to yourself and say that you will be content at home.——Well, I don't expect it of you yet. I dare say it was long a bitter thing to Beethoven to see hundreds of people in raptures with his music, when he could not hear a note of it. And Huber——"

"But did Beethoven get to smile?"

"If he did, he was happier than all the fine music in the world could have made him."

"I wonder—O! I wonder if I ever shall feel so."

"We will pray to God that you may. Shall we ask him now?"

Hugh clasped his hands. His mother kneeled beside the bed, and, in a very few words, prayed that Hugh might be able to bear his misfortune well, and that his friends might give him such help and comfort as God should approve.

"Now, my dear, you will sleep again," she said as she arose.

"If you will lie down, too, instead of sitting by the fire. Do, mother."

She did so; and they were soon both asleep.

Wishing and Working.

The boy who's always wishing,
  That this or that might be,
But never tries his mettle,
  Is the boy that's bound to see
His plans all come to failure,
  His hopes end in defeat;
For that's what comes when wishing
  And working fail to meet.

The boy who wishes this thing
  Or that thing with a will
That spurs him on to action,
  And keeps him trying still
When efforts meet failure,
  Will some day surely win;
For he works out what he wishes,
  And that's where "luck" comes in!

The "luck" that I believe in
  Is that which comes with work,
And no one ever finds it
  Who's content to wish and shirk.
The men the world call "lucky"
  Will tell you, every one,
That success comes, not by wishing,
  But by hard work bravely done.

—*The Ohio Chronicle.*

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The Liberal Field.

"The World is my Country; To do good is my Religion.

THE YOUNG PEOPLE. The Y. M. C. A. recently held their World's Congress at Basle, Switzerland, lasting a week. It shows 5678 associations in 44 countries, with half a million membership. All the countries of Europe and America were ably represented by men of note in all the walks of life. Surely many of these men were not able to win their eminence in very few years. Is it not time that the Pickwickian word "young" should be dropped out and that this organization should in name as in fact represent no youthful sideaxe corps but what is probably the main army in the Christian movement to-day, the army that is most released from form and dogma and most allied to life and progress on the practical side of religion.

The Tower Hill Summer School.

Sunday, August 21, was Young People's Day at Tower Hill. Wagons from far and near began to gather at an early hour, and at nine o'clock the Emerson pavilion was crowded with interested listeners. The music, in charge of Miss Harriet Brown, of Chicago, was sympathetic and inspiring. The meeting was opened by Jenkin Lloyd Jones, who deplored the drawing of age lines but justified this "Young People's Day" on the ground that it was meant to include young people of all ages, for age is a matter of temperament and spirit and never a question of years. The word of welcome was given by Mr. Thomas R. Lloyd Jones, of the Hillside Home School. He spoke gratefully of the opportunities for education, mental, moral and spiritual, with which the young people of this community have been dowered through the labor and sacrifice of their older friends, a debt to the past which it devolved upon them to pay to the future. The address of the morning was given by Miss Mary McDowell, of the University Settlement of Chicago, speaking of the settlement work, and particularly of that which she and her band of helpers are doing in one of the unfortunate districts of Chicago. She deprecated the name "settlement," which has fastened itself upon these activities, since it seems to carry with it a kind of patronizing imputation, as if the settlers in the settlements lived on some exalted plane from which they poured down their benefits upon the "classes" beneath them. A level bridge is the figure which represents the true road between the fortunate and the less favored. The benefits of such association are not all on one side; it must be "give and take" between the rich and poor; the boulevard needs the alley as much as the alley needs the boulevard, and the "perishing upper classes" may find spiritual food through contact with those who suffer from the more material needs. "He hath made of one blood all the nations of the earth,"—and even the different classes of society in a city like Chicago. It is the great work of the settlement to strengthen this bond of blood and thereby bestow a share of spiritual wealth upon the cultured as well as upon the poor and ignorant.

The afternoon meeting was addressed by several speakers to whom the morning addresses had given the key note. The Reverends Hawley, of Jackson, Michigan, McCord, of Lodi, and Loomis, of Lone Rock, Wisconsin, spoke briefly, all deprecating the drawing of class or sectarian lines, all reaching out for a brotherhood which finds "nothing foreign that is human." And Prof. Perisho, of the Platteville Normal School, spoke an appreciative word of the correlation of the week-day studies of the Tower Hill summer school with the spiritual problems of this Sunday gathering, focalizing the discussion on the word Character, the sum and substance of the whole matter. Then followed an address by Jenkin Lloyd Jones, dealing with the search for life's renewals. The quest of the alchemists of the Middle Age was for the elixir of life. Ponce de Leon grew old while seeking the fountain of youth in the swamps of Florida. Alchemist and adventurer alike sought legitimate ends by mistaken means. Youth may be preserved and life renewed to-day by the saving of time and strength through simplicity of living, and economy of outlay and the variety that comes from a due application of the new labors. Mental vigor may be preserved and the "dead line" pushed far into the realms of old age by the constant making of new mental tissue, and the heart kept tender and youthful through sympathy with youth and youthful pursuits and hopes.

The vesper hour was made serious and thoughtful by Mr. Jones' reading of Browning's Saul with illustrative interludes by Miss Brown, a restful close to a day of grappling with high and difficult problems.

E. H. W.

GRAND RAPIDS, MICH.—Rev. Leslie W. Sprague, while taking a vacation from the pulpit of All Souls' Church, is busy in other places. By invitation of the street railway company's manager of the large resort pavilion at Reed's Lake—three miles from the heart of the city—Mr. Sprague has held two religious services in the pavilion, to which the multitudes flock. The city is much impressed by this, the first effort on the part of any preacher to reach the throng who do not enter the churches. In the announcement, the purpose of the meetings is stated as "that of being helpful, of saying some earnest words that may bear fruit in efforts for nobler manhood and womanhood" and an appeal is made "for the cordial co-operation of all who believe in higher and nobler manhood." The singing is lead by a cornet soloist, whose clear notes call together the throngs from far and near.

THE GREAT WHITE PLAGUE. Dr. Lincoln Cothran in the August number of the *Arena* has an article on the extirpation of consumption much in the line discussed by Dr. Galloway in the discourse recently published in these columns. Dr. Cothran says that there are "yearly more deaths from consumption than have been caused by Asiatic cholera in all the United States for the past twenty-three-years." He advocates the establishment of a great colony somewhere in Southern California for the better segregation and treatment of tuberculosis and to the end that ultimately this mighty plague be driven from the world.

ROBERT COLLYER IN ENGLAND. Our English cousins are having a good time with the famous American, once their own citizen, Robert Collyer. A two-penny pamphlet is issued by Essex Hall, the Unitarian headquarters, entitled "From the Anvil to the Pulpit," which gives the interesting details concerning the blacksmith preacher's career. It contains a portrait, a list of Mr. Collyer's publications and Mr. Collyer's hymn, "Unto thy temple, Lord, we come", written for the dedication we believe, of Unity Church, Chicago.

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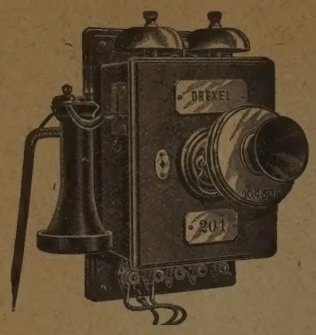

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